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moralist that quite apart from the conclusions supplied by direct observation, a consideration of the altruistic elements in human nature would show *a priori* that any perceived good or ill effects produced by volition upon human welfare can not do otherwise than arouse the moral judgment, so that at least a large proportion of the moral judgments of even the most illiterate must be based upon an insight into and concern for the values involved.¹ A similar *caveat* might be entered against another fundamental assumption of the book, that common sense, when it does rise to the reflective stage, unites in regarding the moral ideal as necessarily annihilating all incompatibility between the interests of the agent and others. To be sure, all these positions have behind them the support of powerful traditions. This may create a presumption that they embody certain elements of truth. But the array of discordant facts is so great as, in its turn, to create the presumption that the views in question do not represent the whole truth. It is folly to work on the superstructure before the foundation is secure. Accordingly, the next step in the progress of descriptive ethics can not be anything else than a searching scrutiny of the traditional theories in order to determine the exact proportion of truth and error which they contain. When this has been done and when our psychology is in a more satisfactory state it will be time enough to publish speculations concerning the evolution of moral ideals.

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A Text-book of Experimental Psychology. CHARLES S. MYERS. New York: Longmans, Green, & Co. Pp. xvi + 432.

A most thorough and modern presentation of the elementary facts of psychology will be found in Myers's text-book. Special emphasis is placed on sensation, but there are chapters on memory, attention, and feeling. A chapter is devoted to psychophysical methods of measurement, and another is given to a discussion of statistical methods of measuring series, and of correlating mental abilities. All the discussions in the book are accompanied by quantitative measurements and by illustrations, both of the matter treated and of the apparatus involved. References are given at the end of each chapter and a series of experiments is added at the end of the book. Nothing in the line of recent research seems to have been overlooked. The text-book easily takes its place among the best and should be in the hands of every student of psychology.

The chapters on sensation are exceptionally thorough. Many new facts in connection with touch spots, heat spots, and cold spots are given. Researches by Dr. Head and others point to a non-punctate system for warmth and coolness other than the peripheral system for heat and cold. Two systems of sensibility seem to be present, a protopathic, in which areas are sensitive to heat and cold, and an epicritic, in which reaction exists only to warmth and coolness. In connection with auditory sensations are discussed all the physiological, physical, and harmonic principles

¹ See "An Inquiry Concerning the Principles of Morals," Section V., Part II.

dealing with and explaining sound. Helmholtz's theory of sound is given in full, and with it other theories, notably those of Rutherford, Ewald, and Myer. In connection with labyrinthine sensations are treated aspects of the Mach-Breuer-Brown theory. Sensations of movement are ascribed in part to labyrinthine sensations, and in part to eye movements and sensations of movement in the locomotor apparatus. Such motor sensations are felt in the muscles, tendons, and joints. They seem to be chiefly of articular origin. Of color sensations a similarly thorough treatment is given. The four characters of color sensation are hue, intensity, saturation, and brightness. Color contrast, color induction, color mixture, color blindness, flicker, intrinsic light of the retina, etc., are some of the topics which indicate that little in the field of visual attention has escaped the attention of the author. The theories of color vision set forth by Young, Helmholtz, and Hering are discussed and criticized in the light of more recent experimentation. Sensations of taste and smell are set forth with like elaboration of detail. Statistical methods are treated both on the side of correlation of series and measurement of series, and of the psychophysical methods common to the laboratory. Memory, attention, and feeling are discussed. Under "memory" are set forth methods of learning, imagery, association, the rate of forgetting, distribution of repetitions, muscular work, mental work and fatigue, mental tests, etc. Topics such as sensory acuity, identity and difference, binocular and binaural experience, size and direction, time and rhythm, etc., also receive close consideration.

The book is replete with facts of which the above selection gives but an incomplete idea. It is a question whether any single book contains as much information as does Myers's text-book.

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JOURNALS AND NEW BOOKS

ARCHIV FÜR SYSTEMATISCHE PHILOSOPHIE. XVI. Band, Heft 2. May, 1910. *Ueber die Koeffizienten einer logischen Gleichung und ihre Beziehungen zur Lehre von den Schlüssen* (pp. 149-176): OLGA HAHN. — Given n domains, the logical relation that may obtain between them has the form: $a_1C_1 + a_2C_2 \cdots + a_mC_m = 0$, $m = 2^n$, where $C_1 \cdots C_m$ are the constituents formed by the products $(R_1 + R_1')(R_2 + R_2') \cdots$, and $a_1 \cdots a_m$ are the coefficients. [R' = the negat. of R .] If now an inference of n members be conceived as a system of conditional equations, there results for the coefficients very simple relations highly instructive for the theory of inference. All the syllogisms of Aristotle and Solenus are thus readily deduced and in conclusion also Lambert's seven inferential forms. *Versuch zu einer physiologischen Grundlage der Freiheit* (pp. 177-190): O. HILFERDING. — The basic psychical forces thinking, feeling, willing follow fixed laws; how then is freedom possible? The latter is not a quality of these forces but their functional product, much like the kaleidoscopic image which is the product not of the sundry mirrors, but of